

# The Social Questions Bulletin

Issued Monthly Except July and August by

THE METHODIST FEDERATION FOR SOCIAL SERVICE  
(UNOFFICIAL)

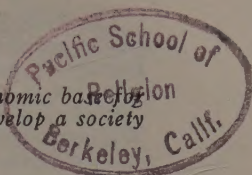
*An organization which rejects the method of the struggle for profit as the economic basis of society; which seeks to replace it with social-economic planning in order to develop a society without class distinctions and privileges.*

150 FIFTH AVENUE, NEW YORK CITY

Secretaries: HARRY F. WARD, WINIFRED L. CHAPPELL, CHARLES C. WEBBER

The general policies of this publication are determined by the Executive Committee of the Methodist Federation for Social Service, subject to approval by the General Council of the Federation. The selection of topics and material is committed to the Secretaries, who are responsible to the Federation and to the public for its accuracy.

Entered as second-class matter January 21, 1919, at the Postoffice at New York, N. Y. under Act of August 24, 1912.



Vol. 27

MAY, 1937

No. 5

## RELIGION IN LIFE

This organization calls for the use and extension of the democratic process to secure social change. But we have just got minimum wage laws for women and government recognition of collective bargaining by the vote of one Supreme Court Judge. At this point this man has more power than Congress and the President together. Yet the reactionaries call any attempt to change this dangerous situation an attack upon the independence of the judiciary.

The representatives of religion who hastened to appear before the Senate Judiciary Committee in opposition to the President's Supreme Court proposal because it would endanger religious freedom are the kind that have long opposed any action by organized religion in political or economic affairs.

In his testimony before the Senate Subcommittee on the Nye-Kvale Bill, the Reverend William I. Young, of the Board of Christian Education, of the Presbyterian Church of the U. S. A., declared that he is active in the Emergency Peace Campaign because he wants to save the country from Communism (hearings page 54). Then some people wonder why the war-makers are winning over the peace-makers.

Opening the New York drive of the Knights of Columbus against Communism, the Supreme Knight, Michael H. Carmody described the "destructive forces now ascendent in Europe" as "Communism, Socialism, modern Democracy."

Stanley Jones recently gave "solemn warning" over the radio that an alliance between religion and Fascism in any form to fight Communism would doom religion.

Father Curran, founder of the American Association Against Communism, Inc., and the International Truth Society, said recently in New York: "We hope we haven't waited too long as they did in

Spain, where tonight they are fighting it out. If the Communists want it that way, we will give it to them." A little later fifteen Catholic young people were assaulted for selling Catholic progressive literature.

After a crazed ex-preacher on relief shot and killed three employees at the Denver Bureau of Public Welfare, Edgar M. Wahlberg, pastor of Grace Community Church and member of the National Executive Committee of the M.F.S.S. said in his prayer next morning before the House of Representatives, "Forgive us for our part as responsible citizens, for vengeance and murder at the hands of starved bodies and souls. . . . Help us to safeguard the lives of social workers by a more adequate program of social security. . . . May we so live that these social workers may not have died in vain. May we so consecrate our lives that those who have hungered and suffered in bitterness may see better days. Amen." Mr. Wahlberg is the Chaplain of the Colorado House of Representatives.

*The China Weekly Review* reports that the Japanese delegation to the Eucharistic Congress, while in Shanghai enroute to Manila, distributed pamphlets urging a "holy war" on Communism. *The New York Times* carries a dispatch from its correspondents in Sian, China, saying that conversations with foreign missionaries revealed that they never entertained any fear of the Chinese Communist soldiers. One of them said, "I am convinced that the Communist principles, at least for the present, have undergone a fundamental change. They are no longer anti-foreign, or anti-Christian, but uppermost in our minds is the conviction that this change is probably not permanent."

One of our intelligent Methodist friends who went to Germany last summer recently said, "I hate the Jews to the very core of my soul."



### FROM THE FIELD

The Field Secretary reports, "Our men in California have certainly kept me on the go. During the last eleven days I have given 30 speeches in ten cities."

Ministers and laymen came together at Williams, Ariz., and at Upland, Fullerton, Los Angeles, Tulare and Ventura, Cal., for all-day sessions. The program of the M. F. S. S. was thoroughly discussed and plans made for its application. Jesse Lee Corley arranged the meetings.

The M. F. S. S. in the Southern California Conference is well organized and has taken as its quota \$500 for the Federation.

A Promotion Committee in the Pacific Northwest Conference arranged five Church and World Seminars at Tacoma, Seattle, Wenatchee, Spokane and Pullman, Wash.

After the visit of Mr. Webber at Mount Vernon, a group of young men at Cornell College have organized a Parliamentary Club which meets twice a month to discuss issues in THE SOCIAL QUESTIONS BULLETIN. Not content with the number that have joined the group, they have organized to start a campaign for new members.

Following the Field Secretary's address at one church on the West Coast, a prominent Methodist layman arose and made a motion that the M. F. S. S. literature, which was on display in the rear of the auditorium, should not be distributed to the people. The motion was seconded but the minister refused to allow the motion to be brought to a vote. After the meeting was over a crowd gathered around the literature table and the Secretary nearly sold out his supply of Crisis Leaflets and of the "Outline of a Christian Program for Social Change."

One of our members, Rev. D. W. Throckmorton, the pastor of the Grace United Church (M. E. and Congregational), San Francisco, is an active leader in the movement to secure the release of Tom Mooney. He made it possible for the Field Secretary to have an interview with Tom Mooney. "I found a man intensely alive and alert, well read and greatly interested in national and world affairs. He expressed his appreciation for all that religious groups had done in endeavoring to secure his release." Religious groups and individuals who want to help should communicate with Rev. D. W. Throckmorton, 3168—21st St., San Francisco.

Dr. Floyd Seaman, Pastor, the Grace Methodist Church, Los Angeles, served as Chairman of the Southern California Congress Against War and Fascism. The gathering brought together religious, trade union and fraternal groups.

Mr. Frank T. Cartwright, the Associate Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, has sent in word that a Social Creed has been adopted by the Commission of Social Welfare of the National Christian Council of Japan, a coun-

cil, by the way, which is made up almost entirely of Japanese. One of its tenets advocates "The enactment and enforcement of social legislation such as: a social insurance law, a national health conservation law, a minimum wage law, a law legalizing labor unions, a law protecting tenant-farmers, an old-age pension law, a housing-improvement law, a law for the protection of mothers and children." That seems to take in about everything in the protective legislation field. But the most courageous step this group has taken in their extremely militaristic nation is the insistence on the promotion of world peace. They ask, incidentally, for the implementation of the Paris Peace Pact and the maintenance of the International Court of Arbitration.

### FREE SPEECH

When the Field Secretary arrived to speak at the university chapel of Oklahoma University he was told he was not scheduled and that another speaker was taking over the service. He discovered that a financial campaign was going on and that it was considered unwise at this time to take up some of the social questions which he might bring before the school body. The President of the University explained that there was a public utility man in the community who probably would be offended if any presentation of the Social Gospel were made. Immediately a group of preachers in the community, called by a Methodist District Superintendent, met to decide how to protect freedom of speech at the University.

Excerpt from a letter to the Field Secretary written by a Methodist minister who had the Secretary at an open forum in his church: "The missiles are beginning to fly. Yesterday morning as I went uptown I came upon Mr.— and our editor Mr.—. They were sure hot. They wondered what I meant by bringing a 'Communist' to our town. Mr.— admitted that 'some of the things' you said were true, all right, but he does not agree with the way out. I let them talk awhile and they finally agreed that it was *all right to have your point of view presented* and at least it has people talking."

The old question of how to keep a united church develops all sorts of interesting questions. A California minister reports that his official board requested him to stop preaching sermons with a definite social content. It was not that they objected to the social content but it "would split the unity of the church." He agreed not to preach on the proscribed lines. But, immediately, the working-class families who had been attending the church stopped coming. Now he wonders what to do about his split church.

A Methodist minister allowed his church to be used for a meeting in behalf of the Spanish Democracy. The night before the meeting was held one of the Roman Catholic priests in the city, a man who had been his



friend for years, telephoned to him and with a note of deep regret in his voice said, "Beginning with tomorrow our friendship ceases." The minister interpreted the priest's statement as being the result of pressure from his superior.

## CHURCH AND LABOR

A Methodist layman in a small town in Kansas reports that a girl, working in a woman's dress factory there, worked from eight in the morning to four in the afternoon, completed her operation on three dozen dresses, and collected as her wage eighteen cents at the end of the day.

From the Missouri Conference comes another story of low wages. A preacher reports that one of his laymen is employing one of his parishioners as a full-time secretary and paying her fourteen dollars a month. The secretary is efficient but work is scarce and she must take what she can get. The preacher is afraid to speak to his layman for fear he will dismiss the secretary. Another of his laymen is employing a girl in his office at fifty cents a day, three dollars a week. The pastor is at a loss to know what to do about these situations.

But Mr. Babson, of the Babson Reports, Incorporated, knows how to take care of his own. In a recent sales letter he warns his subscribers of the coming rise of the cost of living. But he can help. He can give advice on individual stocks to buy—stocks that will benefit from further labor agitation. Furthermore, he advertises thus in his *Spring Outlook*:

### "LABOR-SAVING EQUIPMENT— STRIKE ANTITOXIN"

"Strikes were more numerous in 1936 than in 1935! Shipping, automobile, coal and building trades are the groups which are on the spot in 1937. The use of labor-saving machinery shows the advantage of more machines and fewer men! This timely report reviews the situation—and SELECTS TEN STOCKS!"

Which, of course, will release more workers to be employed at fourteen dollars a month if those interested do not get busy.

The situation at the Fansteel Metallurgical Corporation strike in North Chicago and Waukegan, Ill., caused a committee of ministers to investigate conditions a few weeks ago. A gas attack by the company had driven the workers from the shops where they were conducting a peaceful sit-down strike and a drastic injunction prevented them from mass picketing and the right to talk with or try to persuade those now working from taking their jobs. One of the pastors of the community was unquestioned when he persuaded one of the strikers to desert his fellow workers and go back to work.

The situation discovered by the committee of ministers was this: The cause of the strike grew out of the employment of "efficiency experts" who were employed to speed up production and cut costs. As a result wages were cut and men fired. Employees of 12, 18, and

20 years' standing organized and presented their demands. Their demands were repeatedly denied. Then new workers were hired, although there was no increase in business to warrant the hiring of new help. The employees interpreted this new hiring to mean that they were to be replaced once the new workers became familiar with the work.

As the work is highly specialized it is impracticable for the management to hire and fire at will. Men must be trained for the work and most of the tools and machinery are made on the spot by the employees themselves. They feel that the plant is partly their own.

A sit-down strike was called. No destruction took place at any time of the strike. Expensive equipment and materials in process of production were saved through the grave concern of the workers. Although accused of hurling dangerous acid at the deputies who were using tear gas on the strikers, no substantiation of this could be found. The deputies could name no one who had been burned by the acid.

The present management refuses to recognize any form of organized labor, although the president says that he will be willing to deal with his own employees, but will have nothing to do with outside agitators. This needs comment.

First: The power to discharge any employee who showed any labor leadership would be in the hands of the company.

Second: The contention cannot be in good faith. The workers tried for many weeks to deal with the company and were denied that right.

The strikers are attempting to live up to the conditions of the injunction—picketing the plant with but two pickets at each entrance. The deputies far outnumber the pickets.

The strikers place their hopes of winning the strike in the highly technical skill required by men who would take their jobs and in the use of mass picketing, at present refused them by the injunction.

It seems to the Committee of Ministers investigating conditions that the strikers deserve the sympathy and help of individuals and organizations interested in the betterment of the conditions of labor and the peaceful accomplishment of social justice.

## CATHOLICS AND SPAIN

A group of distinguished French and English Catholics have signed a Catholic Appeal for Spain. It says: "What is in effect a war of extermination must not be made to pass under the guise of a crusade; nor, on the other hand, must it be intensified by inciting or excusing anti-religious hatred."

J. M. Gallagos Racaful, the theological canon of Cordova Cathedral, Spain: "Fascism, as a doctrinal system, is inadmissible for Catholics. . . . The Fascists in Spain are fighting to prevent the spread of culture and its benefits. In spite of the fact that the church is not in agreement with the idea of the dictatorship of the proletariat and with



Marxism, it must be in favor of the social progress represented by the people's cause in Spain."

One of the most distinguished Spanish Catholics, Angel Ossorio y Gallardo, one-time head of the Bar Association of Madrid, President of the Royal Academy of Jurisprudence and Legislation, Cabinet Minister and Ambassador to Brussels, closes an address on the present situation in Spain with the following appeal: "The Marxist slogan 'Workers of the world, unite' is no longer sufficient for the needs of humanity. To the struggles of the workers it is necessary to add those of the intellectuals, of liberals, of Christians, of all men who can and will defend the things of the Spirit against the barbarism which threatens to engulf them. Let these all together raise the slogan of salvation—that slogan is 'Anti-Fascists of the whole world, unite'."

Hilaire Belloc, English Catholic writer, told a New York audience that the war in Spain is between "the Christian religion and that which would root out and destroy. The matter at issue is the church of God." A few days later an AP dispatch reported 25 bodies recovered from one church (two priests killed while at prayer), and twelve nuns killed in a convent, the result of an air raid by the insur-

gents upon the town of Durango. The next day came the report of a radio appeal to the Vatican by the President of the Loyalist-Basque Government. In it he said, "As a practicing Catholic, I cannot help but protest against the murder by the Rebels of a great number of priests on the sole ground that they loved their Basque country."

Reverend Jaime Castiello, S.J., Professor of Psychology at Fordham University, says, "The soul of the Spanish Insurgent movement is the ideal of a Christian Democracy. The Irish section of the International Brigade for the Loyalists in Spain, anxious to show the world that not 'all priests were enemies of Democracy,' reports several of them fighting on the government side. Among them was a Father Eamon McGrotty of Dublin, 'who died like a hero in an attack'."

An American refugee from Majorca says the Fascists there shot a Puerto Rican, a Catholic American citizen, his wife, and two grown-up daughters because "he dared to tell his neighbors that he believed in Democracy." The Mayor of Palma was executed because he was a "Republican, though the nuns tried to save him, telling the Fascist court that he was always a friend of the church and the convents."

#### TENTATIVE PROGRAM

### NATIONAL CONFERENCE

Evanston, Illinois

May 4-6

*General Topic:* Methods of translating our principles into action in specific situations.

#### TUESDAY, MAY 4

10:00 A.M. *Organization of Conference.*

Reports from localities concerning vital issues, to see if proposed program needs revision.

2:30 P.M. *The Sit-Down Strike.* (Bring April BULLETIN.)

Report from Flint and similar situations.

Do we support the sit-down? Under what conditions? The question of legality? What do we do about the use of violence to eject sit-downers?

Where do we stand regarding incorporation of unions, and compulsory arbitration?

7:30 P.M. *The Coming War.*

How can the U. S. prevent or postpone it?

Do we support: Economic and medical aid to the Spanish Government? Arms embargo against Germany and Italy? No export of arms from this country? No foreign war campaign? Campaign against the Industrial Mobilization plan?

#### WEDNESDAY, MAY 5

9:30 A.M. *Freedom of the Pulpit.*

Does this include freedom of the preacher as citizen? Over what issues does pressure arise? How can we deal with repression coming from outside the church? From the

inside? What is the responsibility of bishops and district superintendents? How can we defend our members? How can we meet the reactionary offensive in the denomination?

2:00 P.M. *Annual Meeting.*

Reports of officers. Discussion of recommendations. The question of associate or auxiliary membership. The interdenominational movement. Elections.

6:00 P.M. *McConnell Anniversary Dinner.*

#### THURSDAY, MAY 6

9:30 A.M. *Social Evangelism and Education.*

Points of preaching emphasis. Reaching those in the Church who don't agree with us. Reaching class-conscious workers. Reaching the farmers. Social Evangelism teams. The discussion group.

2:00 P.M. *Conference Agencies for Social Education and Action.*

Making our conference groups more effective. Using official conference commissions and committees. Using the District Conference.

**BRING THIS PROGRAM WITH YOU.  
ORGANIZE A CARLOAD OF  
FELLOW MEMBERS.**

We are indebted for the preparation of a part of this *Bulletin* to Miss Dorothy McConnell and for assistance to Miss Gertrude Sauer and Miss Helen Buckler.